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compound. In Brünnow, No. 12135, ŠA.KUL = aḫḫullu, which Delitzsch, *HWB.*, 123, defines as a hatchet, mattock, or pickaxe. ŠA.KUL is evidently "that which hews," or "to cut something." In Brünnow, No. 12138, we have an ^{amēlu}ŠA.KUL.AG.A defined as a ḥēpû. As AG.A is a common termination of compound ideograms, meaning "to use, strike with, act, put in action," the analysis of the ideogram suggests that the ḥēpû is "the man who uses the KUL," or aḫḫullu. It is a legitimate inference that ^{amēlu}KUL is but a briefer method of saying the same thing; and we may venture to define this ideogram then as a ḥēpû; or "hewer." We further know that clearing away stones was not a feature of daily labor in the alluvial plains of Babylonia; and such unwonted employment would not naturally occur in the standard wage-scale. Further, the passages quoted by Delitzsch for aḫḫullu suggest exceptional uses of the tool. But the reed plays an enormous part in the cuneiform literature and allusions to cutting reeds may be found in various ideograms in Brünnow. The ^{amēlu}KUL of the Hammurabi Code we may fairly account to be a "hewer of wood," as the AV English Bible phrases it; a cutter of reeds, or one who clears away bushes or makes faggots.

A. H. GODBEY.

ISAIAH 66:11.

The word מִלֵּךְ is commonly translated "fulness," but is supposed by many to mean "mother's breast" from the fact that it is used as a synonym of מִלֵּךְ in this passage. The word has been connected with vulgar Arabic zize, *udder*, but it is not yet accepted generally that the word means breast or teat since no good reason could be given for such meaning beyond the context in this passage.

However, a passage in a yet unpublished text by Professor Craig at last clears up the matter by supplying a clear Semitic parallel. In K. 1285, Rev., lines 6-8, Prof. Craig's *Religious Texts*, page 6 of Vol. 1, occurs the following passage:

6. ṣiḥru atta Ashurbanipal ša umaššir-ka bēlûti-ka ilu šarrat Ninua

7. lakû atta Ashurbanipal ša ašba-ka in purki šarrat Ninua

8. irbi zizi-e ša ina pi-ka šakna te-en-ni-iḫ taḥallap ana pani-ka.

(6) A babe art thou Ashurbanipal unto whom the queen of Nineveh hath left a kingdom; (7) a meek babe art thou Ashurbanipal whose seat is on the lap of the queen of Nineveh; (8) the outflow of the teat which is in thy mouth thou suckest, thou hidest thy face in it.

This text settles the meaning of the word in Hebrew beyond all further discussion.

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